

' v it" They have no affection for their horses and dogs. They murder for plunder.* It is very rarely that we meet with such a description as that of any people. Polynesians were blood-thirsty and cruel, perhaps because they had no chase of wild animals in which to expend their energies.* North American Indians could invent frightful tortures, but they were not blood-thirsty. They were not humane. Suffering did not revolt them. Schomburk³ tells a story of an Indian who became enraged at his wife because she groaned with toothache. He cut down her hammock and caused her to fall so that she suffered a dislocation of the arm. A European witness went to the chief with a report and remonstrance, but the chief was astonished that any one should take any notice of such an incident. The Assyrians cut in stone representations of flaying, impaling, etc., and of a king with his own royal hands putting out the eyes of prisoners. The E-vptians represented kings slaying men (national enemies) in masses. The Romans enjoyed bloodshed and the sight of suffering.* The Middle Ages reveled in cruelty to men and beasts. In the Middle Ages that we could find the nearest parallels to the Gauchos above. None of these people felt that repulsive revolt of the whole nature at inhumanity which characterizes modern cultivated people. The horrors have all receded out of our experience, and almost out of our knowledge. The line of familiarity is set far off. Therefore a little thing in the way of inhumanity is strange and exerts its full repulsive effect. Things happen however, which show us that human nature is not changed and that the brute in it may awake again at any time. It is all a question of time, custom, and occasion,

and the individual is coerced to adopt the mores as to these matters which are then and there current.

182. Selection by distinction. One of the leading modes by which the group exercises selection of its adopted type on the individual is by distinction. Distinction is selection. It appeals to vanity. It acts in two ways and has two opposite effects. One likes to be separated from the crowd by what is admired,, and dislikes to be distinguished for what is not admired. Cases

¹ TAI XI 44 ² Ratzel, *Volkerkunde*, II, 163. ³
Britisch Guiana, II, 438.

' ' '* Grupp, *Kulturgesch. der Rom. Kmsendt*,
I, 32.